THE BRETHREN'S EVANGELIST
A Religious Weekly,
Having the BIBLE for its Creed.

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Also, post-office, county, State and name of the writer of the letter.
In ordering a change of address, always give the name of the person, post-office, county and State where the paper is going, and where it is to go after the change.
If anything is written for the editor, or for publication, it must be on a separate sheet of paper from that on which the names of subscribers, or orders for books, are written.
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The subscription of the BRETHREN'S EVANGELIST is $2.00 a year, in advance.
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H. R. HOLSINGER & CO.,
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BRETHREN NOT RESPONSIBLE FOR DIVISION.

Brethren are frequently charged with the responsibility of causing the divisions of the church, and while the charge originates with those who undoubtedly know better, it is also no doubt honestly believed by many who are ignorant of the history of the past, and misinformed regarding the present attitude of the Brethren church. As the charges and insinuations thus made against Brethren are absolutely false, there is no reason why they should meekly submit to the unjust criticism and reproach.

We shall in this article present facts, which, although they will not silence those who willfully misrepresent us, will nevertheless convince the honest and unprejudiced, and serve to equip our friends, so as to enable them to successfully withstand the gainsayers. Then be it known,

I. THAT BRETHREN JOURNALS NEVER ADVOCATED DIVISION.

The Progressive Christian and Gospel Preacher both zealously advocated progressive principles, but always deplored division, and with all the influence at their command proclaimed against, and not for a division of the church. There cannot be found a single editorial in any of these papers containing a single sentence advocating division.

II. BRETHREN DID NOT ADVOCATE OR LABOR FOR DIVISION PUBLICLY OR PRIVATELY.

Neither did they expel members or divide churches, but labored for union. While prominent conservative elders were concocting schemes to "expel all progressives from the Atlantic to the Pacific," "making the plaster as large as the sore," progressives were industriously engaged in circulating petitions to be presented to annual meeting through district meetings, to avert the impending division and its direful consequences. These petitions though very reasonable in their requests, were scornfully rejected by every district meeting wherever they were presented. This was accomplished by secretly concocted schemes, so that any petition that might subsequently be brought before annual meeting, praying for the adoption of measures, preventing division, might with some show of consistency, be rejected on the grounds of "irregularity"—because it had not been brought to annual meeting through a district meeting.

III. THE BRETHREN OR PROGRESSIVE CONVENTIONS LABORED NOT FOR DIVISION, BUT FOR UNION.

The Progressive mass meeting held at Arnold's grove, was not convened for the purpose of creating division, for its most prominent act was the appointment of a committee presenting the following petition to the annual meeting then in session at Arnold's Grove:

"Dear Brethren in Annual Meeting assembled, Greeting;

We, your petitioners, would beg leave to say, that we feel aggrieved at yesterday's action in the case of Elder H. R. Holsinger and his friends, and feeling that another division is imminent, and deploring an event fraught with so much evil, we humbly petition for a joint committee, say of twelve brethren, half to be selected by progressive brethren, and the other half by your body, and they prepare a plan for a general reconciliation between the Annual Meeting and all the brethren called Progressive, and we hope you will hear us in this our earnest appeal, so that further division may be prevented."—J. W. Beer, D. Bailey, J. E. Roop, Com.

Elder Holsinger had been *expelled* by annual meeting the day before, without a trial, Elder Bashor was silenced as a minister without even notification of any charges having been preferred against him, and yet the answer by the Annual meeting to this petition was a scornful rejection on account of *irregularity* (?). That meeting simply declared, "That we extend brother Henry R. Holsinger our Christian sympathy, and until he is guilty of a violation of the Gospel or well defined moral principle, we will consider him as *illegally expelled*," and called a convention to meet at Ashland, Ohio.

The Ashland convention held June 29—30, 1882, did not secede or advocate division, as the following resolution, introduced by brother Bashor and adopted by the unanimous voice of the convention, clearly shows:

"*Resolved*, That it is the sense of this convention, that as we are the true conservators of the doctrines of the Brethren church, and have never strayed from the church founded by our fathers, that *nothing done in this meeting shall be construed as secession or departure from the original church* organized in Germany, in 1708, or from the principles of the gospel as interpreted by our fathers, until the intervention of human traditions, and the usurpations of authority by men in control of annual meeting. In every principle of nonconformity to the world and the practice of Gospel ordinances we stand where we always have stood and by the grace of God, always will stand!—*Report of Progressive Convention, page* 22.

Two committees were appointed by this convention, *neither of them committees of division or expulsion*, but committees of union and reconstruction. These committees happily effected a union of several branches of the church which had been cut off, as was clearly demonstrated, for no violation of the Gospel of Christ. One of these committees found and restored several congregations in Western Pennsylvania that had been thus dismembered without cause, and were left as sheep without a shepherd.

Later on, after another annual meeting had passed away without any promise of abatement in the methods of schism and division inaugurated and promulgated by that body, the Dayton convention was held on June 6th and 7th, 1883. This meeting of progressives like all its predecessors, was not held for the purpose of secession, division, or disunion, as may be inferred by the following resolution found on page 77 of Report of Proceedings:

Resolved, That this convention express its sincere sorrow and regret for the trouble in our once united brotherhood, and of the necessity for the work done at this convention, and hope and pray to God that we may one day be united on the Bible."

The spirit that animated the members of this convention throughout, is voiced in the above resolution, and all its proceedings were in entire harmony therewith. It was at this convention that a *union*, between the Congregational, and Leedy Brethren, was happily effected with the Brethren church. Since the reorganization of the Brethren church at Dayton, it has been the mission of Brethren to *unite* with, not separate from the church.

BRETHREN COMMITTEES ARE NOT EXPELLING COMMITTEES,

or committees sent to *divide and disorganize churches*, but committees of *reconstruction*. These committees have found hundreds of members who have been mercilessly expelled and many congregations that had been divided by the advocates and executers of *another gospel*, of human origin and authority; and it has been their mission through the Gospel, whose author and finisher is Christ, to join together into one, these broken fragments, of broken-hearted members, of the body of Christ.

V. THE BRETHREN CHURCH ADVOCATES UNION,

and presents the only basis upon which a union can be effected. The Gospel is that basis of union. The Brethren church preaches this Gospel unencumbered by human traditions, or uninspired creeds that are self-contradictory, puerile and schismatic. This Gospel is the power of God unto Salvation, the message of peace and goodwill, the perfect law of liberty. On it we may unite, while it is impossible to unite on anything else, especially on anything that is contrary to it; and what is not in harmony with itself cannot be in harmony with the gospel and must therefore be contrary to it. The Gospel contains nothing that is obsolete or self-contradictory, but it is all in force, always, and all who are in harmony with it are in harmony with one another. The Brethren church is now, always has been, and, by the grace of God, always will be for *union* on the broad basis of God's law of love, as personified by Christ and portrayed to mankind in the gospel of the son of God. On this platform all must finally come; the Brethren church cordially invites all to come and occupy it now.

Again, the *Brethren church does not force division* by locking and barring meeting houses against those who helped to build them. It says to the old order and conservatives, you have helped to build the houses and we are willing that your shall occupy them with us. We will not force you out and compel you to build new church houses and lose the money you have paid to help to build ours. That little plat of ground containing two church houses and two grave yards, representing a divided church and Sunday school, is not the result of any fanatical follies, dishonest devices, or schismatic schemes, perpetrated by Brethren. True, the Brethren built one of thuse houses, but they did it only after they had been locked out, and sold out, of all the church property they possessed, and as they had no dens and caves to worship in, they were forced to build a house of their own. From the pulpit in their own house, they publicly proclaim peace and good will to all. The Old Order Brethren are welcome as well as the conservatives to preach from stands in houses built by Brethren and owned and controlled by them alone. Brethren have built no Chinese wall, in the form of a huge meeting house where it was not needed, to stand as a colossol monument of folly for coming generations to behold and ridicule. And still once more,

VI. BRETHREN WILL NOT RECOGNIZE DIVISION.

They cordially extend fraternal greetings and salutations to those who refuse to fellowship them. They have not gone out from them, nor forced them out, and are not now disfellowshiping any of like faith. The division exists because others will not fellowship them. Brethren communion tables are open and free. They will not say to Conservative and Old Order, "Stand back thou sinner, I am holier than thou! It the invitation is not accepted it is because love is answered by hate, good-will, by ill-will, proffers of peace and union, by a scornful rejection, and a determination to keep up strife and division.

When, therefore, the charge, or insinuation is made that Brethren have seceded, or that they have caused division, they can be answered in a straightforward, practical way by saying, our theology and charity is as broad and deep as God's truth and God's love. We do not push you away or withdraw from you, and as an evidence of this, here is our hand, and our love and good-will. Come let us together enter the tabernacle of the Lord, which is unlocked, and be seated at the Lord's table, which is open and free, and sup with Him whose servants we are if we do his will, and who will recognize us as his children and will sup with us, though we obey not the commandments of men, and do not refuse to fellowship, salute, or commune with those who were baptized by the same baptism, hold to the same faith, and are, perhaps, as good as we are.

"HERE A LITTLE AND THERE A LITTLE."

"A little that a righteous man hath is better than the riches of many wicked."—Psalms 37, 16.

Howard Miller's article, in No. 38, reads well at all events. He is a good writer.

We are glad that brother Beer rejoices with us in the apparent success of the College work. How much will California do toward paying our indebtedness? The California churches should have at least several votes in the control of the institution. Will not brother Beer work up the cause there? We cannot visit the state again this time.

Two persons were baptized at Meyersdale during our visit there, lately.

We ought to add five hundred subscribers to our list on the Fifty cent rate. Shall we have them? How much have *you* done toward securing them?

We took our first ride on the Lake Erie & Western R. R. last week. It is a good road with comfortable equipments, and makes good time. It runs from Sanduskey Ohio, to Bloomington, Illinois. See time table, elsewhere.

Why does some one not open his heart liberally, toward Ashland College? A five thousand dollar donation from a person who is worth twenty five thousand, would not be more liberal than one hundred from one worth only two thousand. We have the latter kind on our list, but none of the former. Who will set a good example?

The Brethren's cause is working up grandly in Indiana. There should be three or four more good evangelists sent into the field. Elder R. H. Miller's "consistency" is doing us much good. "All things work together for good to them that love God." But no thanks to the guilty workers.

"Caught on the fly" would be a good title for these items, as they were mostly written on the cars, while the train was moving rapidly along. It was done with our Hall Type Writer, which we carry with us wherever we go. It is a great convenience.

Dr. Beachly's reply to A. Brumbaugh had a little of the old fashioned ginger in it. The Dr. is an apothecary, which may account for it.

We are favorable to a convention sometime this winter; not to make laws, but to systematize our own efforts, and to become better acquainted with each other and each other's work.

It is astonishing to notice how rapidly Brethren's meeting houses are being erected, in all parts of the country. It is an indication of progression among us.

Wonder whether the German Baptists are aware that they are "Following Holsinger," when they prefer and use the name Brethren to that of German Baptist, in designating their church.

Brother Joseph Lesh, of Indiana, has our thanks for five dollars toward sustaining the EVANGELIST. Such donations are expressions of substantial sympathy in our work.

We had the pleasure of meeting brother and sister Guilford Leslie, at the Clear Creek, Indiana, meeting, an the 23rd. instant. We had a strong desire to enjoy their society for a few hours, but were not permitted to do so.

H. R. HOLSINGER.

PULLING TOGETHER.

There is nothing so essential in the accomplishment of a great and good work, than for all the parties interested to be pulling together. Who of our readers has not witnessed an illustration of this in the accomplishment of a heavy work requiring the united efforts of a large number of workman, like the raising of a large country barn for instance. A hundred men have hold of the beam. Some are idle, others are lazily resting their weight on it, pressing it downward, while others are lifting, straining every nerve and every muscle, until the pores open, the veins swell, and the eyes protrude, and yet the beam does not "go up;" simply because all do not lift together. But, now comes the commander. He says, "Order!" "Altogether men!" "Ready!" "Hi! O!" "Heave!!!" and up goes the beam at each successive Hi! Oh!! Heave!!! and a pulling of all together, until the beam reaches its perpendicular, and is able to stand alone.

We have also noticed the same in the handling of a team of horses. The teamster must know how to handle his team so as to have it pull together if he wants to move the heavy load. The writer once knew a poor teamster who could draw but little more than one of his horses could pull at his best, because, he could rely only on one of the four in an emergency. And strange to say when the emergency came, the faithful horse was the one that was the most yelled at, and whipped and urged forward. Yet it serves as an apt illustration of the manner in which, much of the more important work of this life is accomplished. There are a few faithful workers, who can always be depended upon to work along steadily in church and Sunday school work; and in case of an emergency they will give a good strong pull, but it is to be regretted that the number of these efficient and willing workers are so few. If only every church member were an earnest enthusiastic worker,—if only all would pull together how gloriously the work would move along.

We were forcibly impressed with this thought by noticing the way our subscribers responded to our appeal made to them a few weeks ago, to solicit subscribers for the EVANGELIST at fifty cents for the remainder of this year. Some good pullers responded promptly, and sent us from one, to four and more subscribers apiece; but so many did not heed the call at all. The pulling was strong enough by those who pulled, but there were so many who were too—forgetful to pull. If only all would have pulled, as did the few, how much larger the subscription list of the EVANGELIST would be, as well as that bank deposit, which will yet be heavily drawn upon before the close of the year to pay bills for labor, press-work, postage, and paper, together with many minor expenses.

Then there is also the debt on Ashland College. If only all who are interested in this noble institution (and that should include at least every member of the Brethren Church) would pull together, the debt could be cancelled in less time than it takes to set the type for one issue of this paper. And it would not take such wonderful hard pulling either. Some few have pulled *much harder* already and will still give another pull if needed, but it would only be fair if all would pull together and then it would go easy.

The same is true of all the departments of church work. There is not enough of oneness of effort by those who have espoused the cause. There is too much idleness on the part of some, too much *groaning without lifting* on the part of others, and some are actually pulling back. Oh! if only all would pull, and all would pull together. See how some of our ministers are working, while others are doing comparatively nothing. All should pull together. Some few may be pulling too hard, but there is not much harm done in that direction, the greatest harm comes from not all pulling.

Then again see the revivals that some of the churches are having, while others are dead and dying. Why is this? Simply because there is not enough strong pulling. All the churches do not pull together. All the members do not pull.

Our great Commander Christ Jesus wants all to do their part. He wants all to pull together; but the great trouble is all do not hear his voice. Again the illustration of the barn raising serves our purpose. Notice, that the commander must have the *attention* of the men, first, in order to get them to pull together. As long as they are engaged in talking and jesting and making a confusion, there can be nothing accomplished at raising the beam. All must become quiet—all must give their attention to th word of command, and to the work that is to be done. So it is with the Christian's work. He must not allow the hum and confusion of this world, so to take possession of his heart and mind that he cannot hear the voice of the great Commander. We fear many never hear his voice because of the clashing and confusion of worldly and selfish interests, and that is why they do not pull when others pull and all do not pull together.

We may have more to say on another phase of this subject in the future.